

AN ENQUIRY
INTO THE
ORIGIN
OF THE
CHEROKEES,
IN A LETTER
TO A
MEMBER OF PARLIAMENT.

*Mr. Alderman to present the Cherokee to
the Hon. the President of the Cherokee Society
28, 164*

—*posse diversarum Vocabula Nationum transferre
sub Etymologiis suis, & singula Vitia singulis
Nominibus coaptare. Hieronymus, Comm. in
Jeremiam c. 25. v. 26.*

^v
^c
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of the Hon President of Dine*

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J O. B R O W N E,

Vice-Can. OXON.

Oct. 12. 1762.

SIR,

YOU may remember, that being at your Table, when the publick Papers gave us the Account of the *Cherokee* Chiefs having been presented to his Majesty; and the Question being asked, What the Name *Cherokee* imported; I hastily answered, "It means, I suppose, the *painted Indian*; and by this Mark I judge him "to be a Descendent of *Meshek*; and suppose upon "Enquiry he will be found to be more nearly allied to the old *Britons*, than we suspect him "to be."

It could not be expected that a Declaration, seemingly so whimsical, would be received but in the pleasant manner it was by You and your Company: and yet upon maturer Thoughts, I found it probable, that I might not have been greatly mistaken; and that my Conjecture was not altogether unworthy of a more serious Consideration. I acquainted you afterwards, that I would take some Pains in examining further what I had said, and would lay before you the Result of my Enquiry: which I shall now do in the following sheets.

The Article in the *London Evening Post* of *Sat. July 10th*, ran thus,

"*Thursday* the *Cherokee* King and his two Chiefs "had their first Admittance to his Majesty —"

They are Men of middling Stature, seem to have
 "no Hair upon their Heads, and wear a Kind of
 "Skull Cap: their Faces and Necks are so be-
 "smeared with a coarse sort of Paint of a Brick-
 "dust Colour, that it is impossible to say of what
 "Complexion they are; their Necks are streak'd
 "with blue Paint, something resembling Veins in
 "a fine Skin."

What those *Circumstances* are in this Account, which induced me to suppose, that the *Cherokees* are descended from *Meshek* a Son of *Japhet*, I shall point out, as I go along: and the Principle I shall proceed upon to prove a Sameness of Origin is a *Similitude of Manners*; in such striking and important Particulars, as may be reasonably judg'd to be *peculiar* to *Meshek's* Family. For the present undisguis'd Simplicity of the *Cherokees* and other *American* Nations offer us the fairest Opportunity of ascertaining the Origin of each with a Degree of Certainty; and some learned Men have in fact attempted to do this, as you will presently see. However I must confess, that my Enquiry has been much narrowed by the little Information I have had of the *Cherokee's* Customs; and all I have to do is to set down such Customs, as obtained among the Descendents of *Meshek*, whereby you will judge, how far the latter comport with the former, and what kind of Proof *that* Agreement is of their being one and the same People.

But before I attempt to prove a Similitude of *Manners* between the *Cherokees* and the Sons of *Meshek*; I find it necessary to evince the leading Principle, on which I promised to proceed, and to shew what Reasons I have to infer a *Sameness of Origin from a Likeness of Manners*; and how those *Manners*, which may be reasonably judg'd *peculiar* to a Family, may be discern'd and ascertain'd.

As

1. As to my first Point, it is evident to me, that there are certain NOTÆ GENTILITIÆ or *Family Marks*, which were intended to distinguish, and for ever to keep separate the three Sons of Noah and their Descendents, who are recorded in Gen. 10. to have peopled the whole Earth. These are those Marks, by which Moses tells us *they were divided after their Families*: where the Word he uses [פֶּרֶד] has a very significant Meaning, denoting such a Difference, as should make it impossible for them to mix and blend together; such a Distinction of Nature, as there is between the several Species of Creatures, which cannot be cross'd; but though they mix with Creatures of another Sort, yet no third Being can be propagated by the other two: Hence the same Word is the Hebrew Name for a *Mule*; which, though it be the Issue of the Horse and Ass, yet hath no Power to raise a new Species like to itself. In like manner, tho' divers Individuals all over the World mix and incorporate with different People, and in length of Time assimilate themselves to the Ways and Manners of those, with whom they sojourn; yet these *Mules*^a will never raise a People of a third Sort compounded of the other two. ——— In great Knowledge, says the Son of Sirach, *Ecclus. 33. 11. the Lord hath divided*, repeating Moses's Word, *the Sons of Adam, and hath made their Ways divers*. These Words shew us by whom, and in what manner this Division was made; *the LORD made their Ways divers*: and as this *Diversity* of Ways and Manners was intended to help us in *dividing* or separating the various Families of Mankind; may

^a Cyrus is called by the Oracle the *Mule-King*, Herodot. l. 1. p. 22. because his Father was a *Persian*, and his Mother a *Mede*.

not the *Sameness* of Manners be judg'd a safe and unerring Rule for *tracing out* the same Family? or, in other Words, if the Ways of each Family were made by the God of Nature divers, and what he then made was designed to put a Mark of Difference between that Family and all others; should we not avail ourselves of this Information, and agree that there are certain Notes and Characters, which distinguish one People from another, and which, carefully attended to, may enable us to distinguish them? Yes, Sir, they will; even through the Number of Ages that are since past, and the manifold Contingencies of Life, which conspire to confound them.

For the Mark of Difference, the *Nota Gentilitia*, as I term it, which the God of Nature has stamp'd, must be indelible; it will for ever operate, and in the same uniform *Manner*, though not in the same *Degree*, on the Passions and Inclinations of Mankind: and so we are assured it will be found to have done at the final consummation of all Things by the God of Nature himself. For when his Prophet *Ezekiel* tells us, that in the last Day, certain Sons of *Japhet* shall combine to annoy and distress Mankind; and that among these *Mesbek*, Chap. 38. 2. shall arise, I am not at Liberty to doubt, whether this Family shall not then *exist*; or whether it will not be *divided*, as it was at first, from the other Families of the Earth. And though I ingenuously own there are sundry Reasons, which make it difficult to account, How the Difference, first put between the Sons of *Noah*, should be preserved through the strange and manifold Vicissitudes of the World; yet I submit my own Judgment, and without great Difficulty, to this express Declaration of Scripture; and because I truly believe, that *Mesbek's* Family will remain, and be found to be distinct from

from other Families, therein mention'd by the Prophet, at the End of Time, I shall therefore take the more Pains to find out, as well as I am able, his present Abode.

2. How this *Nota Gentilitia*, or *Family-Mark*, may be descried and ascertain'd is the other Point to be consider'd. And the Rule I venture to lay down for this Purpose, is a careful Attention to the several Imports and Meanings of NOMINIS GENTILITII the Family Name. For what Mr. Bochart^b says of *Ham's* Name, that it was not given him *sine Numine*, without the Spirit of Prophecy, is as true of all the other Names that are set down in Gen. 10. they are all expressive and declaratory of the *Genius* and *Temper*, the *Occupation* and *Manners* of their respective Owners; sometimes also of their *Situation*, and the *Produce* of it. I have moreover the surer Word of Scripture for affirming of *Meshek*, as well as any other Patriarch, that *as is his Name, so is He*, 1 Sam. 25. 25. and the Authority of that will also justify me — in laying as great a stress, as I shall want to put, on *Meshek's* Name — in calling in to my Assistance likewise such Words, as bear a distant Affinity to his true Name, or even sound only like it — in giving not only one but many Etymologies, and those too of contrary and opposite Senses^c of the same Name — lastly, in asserting that a Change of the Name for another of the same Import, makes no Alteration in fact; that the same *Family* is intended un-

^b Phaleg. l. 4. c. 1. ^c Zebulon's Name is evidently fetch'd from two different Words, from זבול, because God had endowed Leah with a good Dowry; and from זבול for her Husband would now dwell with her. And Joseph's from two Words not only of different Letters, but of opposite Senses, יסף & אסף, because, said Rachel, God hath taken away my Reproach, and he shall add to me another Son, Gen. 30.

der each, whether they are call'd *Moschi*, *Macrones* or *Cherokees*; as well as the same *Persons*, under the different Appellations of *Jerubbaal* and *Jerubboseth*, *Peter* and *Cephas*, *Esau* and *Seir*.

3. *Meshek* was the Son of *Japhet*. From hence it follows, that, if the *Cherokees* are descended from him, we may without Hesitation determine a Question, which your Paper doth not, and precisely know of *what Complexion they are*: They are *White Men*. For the three Sons of *Noah*, *Shem*, *Ham*, and *Japhet*, have left an indelible Mark on their respective Children; by which they are discriminated at this Day from one another; a Mark imported in their own ^d Names, and pointing out their Descent by their different Complexions of *Black*, *Sallow*, or *Mulatto*, and *White*. You see, Sir, the Hazard I run at my first setting out; for if the *Cherokees* are *Mulattoes*, *i. e.* of a fallow Complexion like the *Jew* or *Turk*, then are they not the Offspring of *Meshek*; and all, I shall say hereafter, will just come to nothing. All the Sons of *Japhet* are *Europeans*, *i. e.* *Whites*; for the last Appellation is an Explanation ^e of their Father's Name; and means the same Thing; whence it appears, that *Japhet* has the Honour of leaving his Name, thus obscured, to our Quarter of the World; as his Son *Javan* hath in a Greek Word, ^f of the same

^d חָוִי *adustus*, שָׁחָם *fuscatus*, & יָפֶת חָוִי *candidus ore*. Hence the saying of *Abulfaragius*, cited in *Notis variorum* of *Sulp. Severus* L. 1. p. 18. *Noa dedit Hamo regionem nigrorum, Semo fuscorum & Japheto rubrorum*. Hence *Mahomet*, the *Mulatto*, denounced War against the *Blacks* and *Reds*.

^e חוּר אֶפְרַיִם or חוּר אֶפְרַיִם *Europa*, as *Mr. Bochart*, *lucidus ore*.

^f Ἰάβης, which is the Greek word for *πῆ* *Mud* or *Dirt*, Ἰάβης τῆς Ἰωνίας, as *Apollodorus* calls him, which may stand for *Javan* the Son of *Japhet*; though the Mythologist, I confess unluckily, transforms him into the other Sex, and calls him the Wife. *Mr. Bochart* offers another Conjecture.

Import

Import to *Asia*; and these two, the finest Quarters of the known World, falling to the Lot of *Japhet* and his Sons, and being denominated from them, fully evince in what ample manner the Prediction of *Noah* hath been fulfill'd, *that God would enlarge the Border of Japhet*: and more fully still, when we come to consider how great a Part of *America* hath been peopled by his Descendents.

Mr. *Bochart* with great Probability directs us, where we may find *Meshek*, and survey his Manners; having placed him and his Brother *Tubal* at *Pontus*, the eastern Parts of *Japhet's* Lot; which at first lay between *Taurus* (*Judith* 2. 22.) and the Isles of the Sea, or the Sea of Islands, the *Ægean* & *Sea*: And in that space we must certainly look for the first Settlement of all *Japhet's* Sons. This may surprize you, Sir; and you may possibly ask me, "If *Meshek* was settled at *Pontus*, how should any "of his Sons pass over into *America*; or how can "the *Cherokee Americans* be descended from him?" I answer, learned Men have enabled me to account for this very well; having found out two Passages for these *Asiatics* into *America*, either by the Streights of *Anien*, as Mr. *Bochart*^h and Others suppose; or from *Norway* through *Iceland*, as Mr. *Grotius*ⁱ rather believed. But these Gentlemen give us very little Help in discovering, who the first Inhabitants of North *America* were: the former calls them *Scythians*, the latter Natives of *Norway*. However Dr. *Edw. Bernard* is more precise and express,

g Hence it took it's Name, *Ægean*, I think, ☐ "X, tho' Mr. *Bochart* gives other Etymologies.

h Phaleg. L. 3. c. 1.

i Omnes ferme Populos, qui cis Isthmum sunt *Panama*, ex *Norwagiâ* ortos arbitror. Dissert. de origine Gentium *American*.
— 1642.

telling us that the Inhabitants of *Norway* as well as all the northern Nations of *Europe* are the Descendants of the *Cappadocians*, *Colchans*, &c. and these of *Meshek*, *Tubal* and *Magog*.^k It is strange that the learned Professor forgot to join *Tiras* with the other Brothers; who, I dare venture to say, gave Birth to the more warlike and savage *Americans*. But be this as it may; the Use I shall make of these Opinions is this, that if they have their weight, it is very easy for me to make out a Title for *Meshek* to a Settlement in these Parts; and if I place him among the *Cherokees*, in particular, I shall give you my *Reasons* for so doing.

4. But to examine the Merit of *these*, you must be contented to take a Trip with me over to *Pontus*, and behold the Sons of *Meshek* in their antient *Dress*; and to survey their *Manners*, in that Part of the World. And let me premise that the Import of the Name will sometimes inform us, what Kind of *Situation* the Bearer of it chose; and not only *where* but in what *manner* we may expect to find his Sons dwelling together. Thus for instance a Sun-burnt inland Country well suited with *Gomer's* Name; which being called *Phrygia* and *Cimmeria*, express'd the excessive *Heat* of the Situation, at the same time that it retained the *Name* of its first Inhabitant. In like Manner the Meaning of *Javan's* Name directs us to look for him in the *low* and *fenny* Parts, on the Banks of *Hermus*, *Meander* and *Caystrus*. And in general the Patronymics ending in *im*, as *Mizraim* &c. are not to be called *plural* Nouns, as some very learned Men suppose, but mean that they, to whom such Names are given, should fet-

^k Has denique Gentes sparserunt & Mosoches & Thobelus & Magoges, tot Incrementa Japeti. In his Pref. to his Etymol. Brit. publish'd with Dr. *Hickes's* Institutiones Anglo Sax.

tle on the Sea-Coast, or in a watry Soil: Hence we find all the Sons of *Mizraim* to have Names, ending as their Father's, and not one of the Sons of *Gomer*. *Mesbek's* Situation also patly comports with his Name; ¹ for we find him spreading himself along the Ridge of Mountains, called from him, *Montes Moscbici*, the *Hills of Mesbek*; and his Family, as Mr. *Bochart* observes, may properly be styled in the Words of *Isaiab* 18. 2. a *People meted out* or extended; and therefore some of them were surnamed *Macrones*, the long-extended People; while others of them, who lived in the Valleys, were dispersed in Villages, consisting perhaps of a few Hutts only, placed, as *Xenophom* says of some of them, at the Distance of 80 Furlongs or more. This Observation, ^m trifling as it may seem, was not so in its Consequence; for this loose and

1 מִשְׁכָּה *Judg.* 4. 6. &c. is used of a Company of Men, who draw out, extend, and spread themselves; and מִשְׁכָּה *Gen.* 15. 2. is *Filius Discursoris*, a bustling, busy Servant. *Spolinus* describes L. 2. v. 1018. the *Mossynæci* in the same manner, ἀν' οὐρα ναιστάνουσιν, and the *Cherokees* are said, “to inhabit among the Mountains, from whence the River *Savannah* descends.

^m *Phaleg*. L. 3. c. 12. מִשְׁכָּה גִּי *Gens tracta*, s. *in longum extensa*. The Prophet is supposed to speak there of *Egypt*, the Land מִשְׁכָּה, which I presume may be render'd *limosa Oras*, the *fenny Coasts*. And it must be deem'd a Master Piece of *Joseph's* good Policy, and wise Administration, that he removed this scattered and divided People into Cities, *Gen.* 47. 21. i. e. form'd them into Bodies politic; and so became in fact the Instituter of the *Egyptian Noui* or Principalities. This, I presume, is the true Meaning of *Moses* in this strangely perverted Text. For עָבַר in Hiphil is used for a Shepherd's gathering his Flock into the Fold; and the Hebrew עָרָא answers to the Latin *Civitas*; the five Cities of the *Philistines* signifying their five States or Principalities; a Form of Government, which they borrow'd from their Kinsmen the *Egyptians*. This Act of *Joseph* answers to that, which *Plutarch* styles the godlike Act of *Theseus*; and his Words ἀνέστησε εἰς πόλιν, and *Cicero's* *The-*

strolling Way of Life was the Means of keeping them more disunited from, and less dependent on, each other; and in Fact we find them a vague and desultory People; without those Connexions, that are necessary to constitute Society; bandying in Parties, and each Party keeping itself divided from the rest; and so *Mesbek's* Sons come down to us under the manifold Denomination of *Mossynaci* and *Moschi*, *Macrones*, and *Byzares*, *Bechires*, *Sapires* and *Tzanii*, and of *Scythini* also, a Derivative from the last Syllable of their Father's Name; and which afterwards gave Rise to a like Appellation, by which they are now better known.

5. For *Mesbek* or *Mosbek* is the *Scythian*,ⁿ in that restrained sense, wherein a *Scythian* means one who dwelleth in Tents, or in Carts, or, as did some of *Mesbek's* Sons, in wooden Cages, and Towers. The Name is given indeed to many other Families, which differ'd from *Mesbek's* not only in this, but many other material Circumstances; a *Scythian* meaning any one, who was an Inhabitant of the immense Regions of *Tartary*, in the general Sense

seus Atticos migrare ex agris, & in Astu omnes se conferre jussit, are a better Translation of *Moses's* Words, than that which the Greek Versions give.

n The Name *Scythæ* is, I suppose, a contraction of *Succothæ*, or *Scotthotæ*; as *Scythopolis* is rightly conjectured by Mr. *Reland* in his *Palæstina illust.* to stand for *Succothopolis*; and both of them from סוּךְ or סוּחַ a Tent. *Herodotus* says, that the *Scythæ* were first called *Scholotæ*, which perhaps is a false spelling for the former Name *Scotthotæ*. Remarkable it is, that the several Branches of *Mesbek's* Family, whilst they remain'd in *Asia*, are called *Scythians*; as the *Mossunes* by *Hesychius*; the *Macrones* by *Apollanius's* Scholiast. L. 2. l. 394. and the *Sapires* l. 397. This Name extends to all the various Clanns of *Scythians*, however distinguish'd by *Strabo* L. 11. p. 492. and is that Family Mark, among others, whereby I oppose them to the *Thracians*, the Sons of *Tiras*, with whom they are generally confounded.

of

of that Word, in which certainly the most learned *Bochart* is to be understood, when he says that North *America* was first peopled by the *Scythians*. But I suppose that all the Sons of *Meshek* were not *Scythians*, i. e. *Dwellers in Tents*, &c. the Name is appropriated to those Tribes and Branches of his Family, who made this *sense* of their Father's Name the Note and Characteristic of their Family. *Meshek* then, according to this Etymology of his Name, is *the Father of them that dwell in Tents*; and this in the Scripture Use means those, that *tend and feed Cattle*, Gen. 4. 20. Thus *Moses* characterises *Jacob*, *he was a plain Man dwelling in Tents*, Gen. 25. 27. which he afterwards explains, Chap. 46. 34. and 47. 3. *A Man of Cattle*, whose Trade and Occupation it had been from his youth to tend Flocks and Herds; or to till the Ground, and grow Corn, as *Isaac* did, Gen. 26. 12.

It is confess'd, That this Way of living common as it was to many other People, will not distinguish the Sons of *Meshek*, without some *other* Note. The *Arabian Scenitæ*, and the *African Nomades* were *Scythians* too; but the former, if the Sons of *Cush*, as Mr. *Bochart* supposes P. L. 4. c. 2. or of *Ishmael*; and the latter the Sons of *Phut*, are easily discriminated from *Meshek's* Posterity by their *Complexion*; and if these last were the *only* Family of the Line of *Japhet*, who were *Dwellers in Tents*, then may they be mark'd out and separated by this Character; and the *white* or European *Scythian* will mean in particular a Son of *Meshek*. But, studious as every Family always was of preserving a faithful Remembrance of their Descent, and transmitting it by certain Marks to their Posterity, if the foremention'd Appellation doth *not* sufficiently particularize the Sons of *Meshek*, we may be sure of finding other Circumstances in their Manners,
that

that will. And there is one, which offers itself to us, that will distinguish *Meshek* and his Sons most effectually.

6. For he is a *Pict*, or the *painted*° Man; be-smear'd, just as the *Cherokees* are reported to have been, with what our Version, in the Text I have cited, calls Vermilion, but the Hebrew Word signifies a kind of Oker, with which the Antients were wont to paint their Ships; of a *dusky* Red, call'd sometimes Sinopis, from the Town *Sinope* in *Meshek's* Neighbourhood, because the Oker exported from thence was accounted, says *Strabo*, p. 540. the best. *Xenophon*, who was an Eye-witness of what he relates, informs us in what manner the *Mossynæci* [so named from the wooden Houses in which they dwelt; for they were *Scythians* or *Scenitæ*] were painted; telling us "that the Children
"of Note and Fashion, being well fed with boil'd
"Chesnuts, were plump and very fair, and almost
"as fat as long, being painted on the Back, and
"mark'd or streak'd before like Flowers."° However this Custom was not confined to the *Children*;

ο כושׁוּחַ בַּשָּׁשֶׁר *Jer. 22. 14.* painted with Vermilion, It was this Circumstance in the *Cherokee's* Dress, that induced me to call them the Sons of *Meshek*; but whether they name themselves *Cherokees*, for this Reason, I cannot say. In a following Note I shall assign another Etymology of their Name; on which, however, I lay no stress, though I am perswaded that very many Words in the northern Languages are of Hebrew Original.

ρ Ποικίλος δὲ τὰ ὤτα, καὶ τὰ ἔμπροσθεν πάντα ἐσιγμένους ἀντίμιον. Learned Men differ in explaining the last Word ἀντίμιον; but whereas *Hesychius* says, γραμμὴ τις ἐλικθεὶδὲς ὥς ἐν τοῖς κίλοις, it was a Line or Streak, winding like Ivy in Pillars, i. e. like the Vein in Stone or Marble, I may avail myself of this Particular in the manner or way of painting, wherein they and the *Cherokees* agree, though I confess the word ποικίλοι, which implies a variety of Colours, doth not correspond with the *Indian* Practice.

for

for *Diodorus* affures us, that they were all fo painted from their Infancy; and other Authors agree thereto, as may be feen in Dr. *Hutchinson's* Notes on *Xenophon's Anabasis*.

Here are two Circumftances, Sir, which you will difcern, wherein thefe Descendents of *Mefhek* agree with the *Cherokees* in the Manner of painting themfelves: they both ufe more than one fort of Paint; and on the Forepart of the Body, they are both *feor'd* and *ftreak'd* in Lines, drawn out in Length [alluding perhaps in this particular to their Father's Name] refembling the Veins in Marble, or the human Body. It is true, this Method was not obferved by all the Sons of *Mefhek*, who painted themfelves; every Tribe or Clan did this according to it's own Will, and in fuch a Way as might diftinguifh it from the reft. Some of them ftain'd their Hair and Body with a blue Paint;^a others again prick'd the Marks upon the Flefh with a Needle;^b others moreover put the Paint not on the Body but their Clothing; which fome of them made of the Bark of Trees, and others of the Skins of Beasts: nor was the Quantity of Paint ufed always the fame; but among fome of them, every Man was painted either more or lefs according to his Rank and Quality.^c But as thefe different Ways of painting, preferved uniformly by

γ Ἀπαντας δ' ἐκ παιδὸς ἡγματοὶ τόντι νῦτον καὶ τὰ σῆθη κατὰ πινυλῆσιν. L. 14. p. 413.

s So *A. Marcellinus* fays of the *Agathyfi*, interftincti funt colore cæruleo, corpora fimul & crines. L. 31. c. 2. The blue Colour, with which thefe and others were painted, answers to the *Wood* of the old *Britons*.

ι Εποίησαν τε Σάματα πρόιαις, τὴν γραφὴν ἐνέειπον. *Athenæus* L. 12. p. 524.

u *Humiles quidem minutis atque raris, nobiles verò latis fucatis & denfioribus notis, ibid. Marcellinus ubi fupra.*

the same Branches of *Meshek's* Family, distinguish'd one from the other ; so all and each of them by this Rite, confess'd themselves to be the Sons of *Meshek*, by what Names soever they were called, and which were assumed perhaps from the Family way or manner of painting themselves, or from some other Custom peculiar to each. And I should not be surprized to be told, that the *Chickasaws* and *Creeks* or *Ufchesees*, who are Neighbours to the *Cherokees*, are *painted* too ; and if they be, then we may expect that each of them have some other Family Mark, which is peculiar to themselves, and by which they perhaps are denominated, and known. For so we find the *Cherokees* to have ; and it is the *Mark*, on which I lay the greater Strefs, because it is *that*, I presume, from which they take their Name.

7. The *Cherokee* is not only the *painted*, but the SHORN OR BALD-PATED^w Indian, *having no hair on his Head, and wearing a Kind of Skull Cap*, as says the Evening-Post : another material and glaring Proof of their *Scythian* Origin. For the *Cherokee*, under this Form, is the very Man, whom *Sopbo-*

^w קרוחים *Keruchees* [for so I would write the Name] *shorn, or bald-pated*. This will give the Man the Appearance of being μακροκέφαλος, *Capito, longheaded* ; as the *Macrones* are said to have been by the Scholiast on *Apollonius R. L. 1. v. 1024*. In this Sense the Name *Keruchees* answers to the Family Name *Meschi*, and is of the same Import, if we fetch the last from מושק *refecuit* ; a Sense, which, I am well informed, the Verb still retains in *Arabic*, and perhaps the Noun מושק has not lost in *Hebrew*. The Lexicons give us no Account, how this Word comes to signify *Exitus*, or *Siccitas*, as *Schindler* expounds it in voce חרול ; but if we deduce it from the above mention'd Root, and translate it *Resectio* or *Locus refecandis Urticis*, it will well suit the Prophet's Meaning, *Zeph. 2. 9. Surely Moab shall be as Sodom ; and the Children of Ammon as Gomorrah, מושק חרול ומכרה מלח Refectio Urticarum, & Effossio Salis, a Place for cutting Nettles and for digging Salt.*

cles

cles describes, *having the Head shorn, and wearing a Skull Cap, after the SCYTHIAN fashion.* The two learned Rabbies, *R. Salomon* and *A. Ezra*, differ in their Opinion concerning the Import of the Hebrew Word, from whence I deduce the *Cherokees* Name; the former supposing it to mean the shaving of the Forepart only; the latter of the whole Head. Let the Practice of the *Cherokees* determine this Point; though I am inclined to think it means only the Forepart; for when *Theseus* had thus cut the Hair of his Head, *Plutarch* tells us, that this was done after the manner of the *Abantes*; who are known to have let their Hair grow behind; and who being a Colony of the *Thracians*, or rather *Scythians*, did so after their Country-Fashion, as *Eustathius* notes. ^x

A Custom so singular as this, must owe its Rise to an adequate Cause; and the steady and persevering observance of it, through so many Ages, must be ascribed to the great Stress and Weight, which was laid upon it at it's first Institution; especially since it is notorious, that shaving a Part of the Head only was very antiently inflicted as a Mark of *Infamy* and *Disgrace*; and that the Term *semirasi* is a known Epithet of *Slaves*.^y Such indeed the *Scythian* was usually esteem'd, and we find him opposed to the free Man by *St. Paul*, *Col. 3. 11.* For he was often sold for such, even by his own Countrymen; and *Meshek* is recorded by *Ezekiel*, c. 27. 13. to have brought his Slaves to the Market of *Tyre*, as his Sons do at this day perhaps to the European Merchants. And for this Reason we may be assured, that the *Cherokees* have some other Mean-

^x Notes on *Dionysius* P. 1. 520.

^y *Frontes literati, capillum semirasi, & pedes annulati. Apuleius* L. 7.

ing in retaining this Practice ; since it is absurd to suppose with *Clearchus* in *Athenæus*,^a that this Custom was first imposed upon them by way of Punishment and Disgrace, when we find it universally observed by their Posterity in different Parts of the World. And, I believe, you, Sir, will conclude with me, that the Practice of shaving Slaves, who were *not Scythians* by Nation, is a Proof that the *Scythians* were shaven on another Account ; and, whereas the Slave was *semirafus*, *half-shorn*, that the *Tonsura Scythica*, the *Scythian Tonsure*, was only in part ; on the Forehead, after the Fashion of the *Abantes*. — In imitation of the *Scythian* Custom of marking and staining their Bodies, it became usual also to brand and stigmatize Slaves ; but in Defiance of the perverse and discouraging Turn the Antients gave to this *Scythian* Practice also, the *Scythians* still esteem'd it a Note of Gentility to be so mark'd, and mean and base to be otherwise.^b And their resolute Adherence to both these Customs of painting their Bodies and shaving their Heads, notwithstanding the Endeavours of Mankind to shame them out of them ; and the infu-

^a L. 12. p. 524.

^b Οἱ Εὐρωπαῖοι δὲ ἄλλες εἰσὶν αἰχμηταί, κελύοντες ἐν ὤφει μὲν τὸ ἐπὶ τῇ κεφαλῇ, καὶ τὸ ἐν τῇ στήθι. Eustathius in Dionysium P. l. 322. He confounds the *Thracian* with the *Scythian*, as others do. —

“ The *Tungut Tartars* stain their Forehead, Cheeks and Chin with a Thread steep'd in black Grease ; which leaving a Mark behind it [i. e. in *Streaks*, as was observed in Note p] they think is extremely beautiful.” Mr. *Isbrant's* Account of his Journey from *Moscow* to *China*, pag. 395. at the End of Mr. *Mottley's* Hist. of *Peter I.* These *Tartars* are of the Family of *Mesbek*, I presume ; nor is this the only Mark they bear of *Mesbek's* Sons ; for being used to remove, p. 397. and to shift their Habitations, which are Cabbins made of Bark, they prove themselves to be a Tribe of the ancient *Scythians* : and if they shave the Head, as some of the *Tartars* are said to do, then they agree with the *Cherokees* in another Rite.

mous Purposes they applied them to; perswades me that something more is meant and intended by these Customs, than is generally thought: that they are the *Notæ Gentilitiæ*, the Marks of their Family and Descent, by which they have stood distinguish'd through the Length of Time from all other People; and by which they were determin'd to distinguish themselves.

For the *Scythians*, Sir, were extremely tenacious of their own Customs, and watchfull over every Attempt that was made to introduce among them the Customs of foreign Nations, and even those of other *Scythians*.^c An Instance of their strict Observance of their Family Rites is given us by *Diodorus*, in what he says of the *Macrones* upon their entring into a Treaty of Alliance with the *Grecians* under *Xenophon*. This they did by the exchange of a Spear, giving the *Grecians* one made after their manner, and accepting from them another of the *Grecian* sort: adding, *that this Rite had been transmitted to them by their Ancestors, as the strongest Pledge of Faith they could give.*^d And if their Ancestors had thought it necessary to prescribe Rules to their Family in Points so *unimportant*, and their Posterity are found to have paid so precise and religious a Regard to those Rules, we cannot doubt either of their Ancestors Care in laying down Directions in Matters of *greater Moment*, or of their Posterity's Obedience thereto. They would not fail, for instance, of acquainting their Children with their *Origin* and *Descent*; or of establishing certain Customs, which might preserve

^c Ζενοῖσι δὲ νομαίοισι καὶ ἕτοι αἰνῶς χεῖρας φεύγουσι, μήτοι γε ὦν ἀπῆλυν. *Herodotus* L. 4. 281. see also p. 284.

^d Πρὸς πίσιν παρὰ μὲν ὑμῖνων λόγῳ ἑλκόν βαρβαρικὴν, αὐτοὶ δ' ἑλληνικὴν ἰδούμεν. ταῦτά γὰρ ἔφασαν αὐτοῖς οἱ βαρβαροὶ ὡς Πρεσβυτέρων παρὰ δὲ διότι πρὸς πίσιν βεβαιώματα. I. 4. p. 412.

a faithful and obvious *Remembrance* thereof to latest Ages. And in fact it appears, that the several Nations of the Earth were able to ascertain and deduce their *Pedigree* from their respective *Founders* : we find them often asserting their Genealogy, and contending with one another for the Priority of Existence ; which they could not have done without an authentic *Tradition* and Memorial of their Descent. It was not without reason, that the *Scythians*, the Sons of *Meshek*, maintained against the *Egyptians*, the Sons of *Mizraim*, that they were the more *antient* People ; for *Meshek* was the Son of *Japhet*, the *eldest* Son of *Noah*, and *Mizraim* the Son of *Ham*, who was the *youngest*. And the seemingly *absurd* Pretences, which some of them made to magnify their high Antiquity, are evident Proofs that they knew their own Original. For when the *Egyptians* asserted, that Mankind was generated, from the *Slime and Mud of the River Nile*, they meant nothing else than that all Mankind descended from their Father *Mizraim*.^c And the *Athenian* confronted this Pretence with another *equally* just, and as *truly* founded ; for in styling themselves *the Sons of Earth*, they confessed themselves to be the Descendents of *Javan*. And if the *Athenian*, ornamenting his Hair with golden Grasshoppers, intended this as a Badge of Honour, and a Mark of his Family, and herein boasted of being *a Son of the Earth*, i. e. of *Javan* ; I may venture to say on the same Principle that the *Cherokee*,

^c מֶזֶן Agger f. Terra effossa & aggesta Maris. מֶזֶן
Mæon, i. e. a *Javane* f. Luto oriundus ; seu Terræ filius. So
Mænitay and *Mæniæis*, are the Sons of *Chittim* and Carians or
Strangers. And the Name *Macar*, and *Macaria* given to many
Islands, denotes that they were first occupied by the *Carians* ;
who were Pirates and Freebooters : hence the Proverb *אִם מֶ-
נִיָּעִים*, *May you fall into the Hands of the Carians*.

wearing a Skull-Cap & painting his Face, has the same Thing in View, i. e. to own himself to be a *painted and bald-pated Scythian*, the Descendent of *Mesbek*,

Perhaps it may be found, and I suspect it will be, that *Religion* has now some Share in these Customs, and that these simple Institutions of their Ancestors have been since abused by their Posterity to *superstitious* Purposes. We have already seen, that the *Mossynæci* were all painted from their Infancy; and perhaps this was done, when the Infant was first *initiated* into their religious Rites. Such however was the antient Practice of cutting the Hair of *adult* Persons; such likewise was the Design of the *Arabian* Tonsure, a Ceremony used by that People in honour of *Bacchus*, as *Herodotus* informs us in his first Book, I think. And if Religion hath given it's Sanction to *either*, or *both* Customs of the *Cherokees*, and they are now practised by them as *religious* Rites, the first and original Design, intended in their Institution, is still promoted, and the Observance of them bound upon the *Cherokees* by *stronger* Ties. By them they are still *divided* not only from other Families, but from the several Branches also of their own: and these Rites are to be considered by us in a higher Light than that of *Dress* and *Habit*; they are the discriminating *Notes* of the *Cherokee's* RELIGION.

8. And these are the *surest* Marks we can follow in tracing out the *Origin* of a People; for *religious* Customs are most lasting, and less liable to Change or Innovation. It is true, the *Scythians* by their singular Abstinence, Integrity and Simplicity of Life, long retained the *primitive* Customs and Manners of their Family in *other* Respects; and *Strabo* ascribes this to their abstaining from all Commerce

or

or Traffick for the sake of Gain.^f We may hope therefore that the present State of the *Cherokee* Nations will furnish us with sundry other Circumstances, in *civil* or social Life, to paint the Likeness, I have endeavoured to draw between them and the *Scythians*, in *stronger* Colours. I am now enabled to do this, better than I was, by means of the Paper you, Sir, sent me this Week ; and wherein I found the following Extract.

L. Chronicle of July 29. 1762. Some Account of the Cherokees, as given by Lieutenant General Oglethorpe.

“ On the back of *Georgia* and *Carolina* are three
“ considerable Nations, called the *Cherokees*, *Chick-*
“ *saws*, *Creeks* or *Ufchesees*. The *Cherokees* inhabit
“ among the Mountains, from whence the River
“ *Savanna* descends. These Indians are *not the*
“ *most warlike*, nor of the larger *Stature* ; but are
“ more accusom’d to labour and live upon Corn, than
“ to procure their Sustenance by hunting. They
“ have about five thousand Warriors or Hunters ;
“ for the Indian Nations are divided into two
“ Kinds of Men : those whom they call Warriors
“ or Hunters, are like the antient Gentlemen in
“ *Europe*, whose single Profession was Arms and
“ the Chase.”

“ These Indians look upon the End of Life to be
“ *living happily*. For this Purpose their whole Cus-
“ toms are calculated to prevent *Avarice* ; which
“ they say embitters Life ; and nothing is a severer
“ Reflexion among them, than to say that a Man

^f Ἡκιστὴ ἐν τοῖς συμφοδαίοις καὶ τῷ ἀργυρισμῷ ζῶντας. Lib. 7.
pag. 300.

“ loves his own. To prevent the Rise and Propa-
 “ gation of such a Vice, they, upon the Death of
 “ any Indian, burn all that belongs to the deceased,
 “ that there may be no Temptation to the Parent
 “ to hoard up a Superfluity of *Arms and domestic*
 “ *Conveniencies, their chief Treasures*, for their child-
 “ ren. They strengthen this Custom by a Super-
 “ stition, that it is agreeable to the Souls of the de-
 “ ceased to burn all they leave, and that Afflictions
 “ follow them who use any of their Goods. They
 “ cultivate no more Land, than is necessary for
 “ their plentiful Subsistence, and Hospitality to
 “ Strangers. They use neither Horses nor Plows
 “ in Agriculture, but instead of ploughing or dig-
 “ ging hoe their Fields *by common Labour*. The rest
 “ of the Year they spend in hunting; and when
 “ they are injured by any other Nation, as sup-
 “ posing one of their own Nation to be killed, *they*
 “ *send to demand Satisfaction*; but if this is refused,
 “ they make Reprisals upon the first they can take
 “ of the Nation that committed the Injury. Thus
 “ their Wars begin, *which are very frequent*, and
 “ carried on with great Rage; there not being any
 “ People in the World braver, or more dexterous in
 “ the Use of their Arms, and Manner of fighting
 “ among Woods and Mountains; none more pa-
 “ tient of labour, or swifter on foot.”

You see, Sir, that Mr. Oglethorp has described
 the *Manners* of the *Cherokees* in very peculiar and
 expressive Terms, and assigned to them sundry
Ways, that are *divers* from those of the generality
 of Mankind: And yet, I must observe that most
 of these, almost necessarily, result from the first
Note I laid down for distinguishing the Sons of *Me-
 sbek*, and are the natural Consequences of their be-
 ing *Scythians*. For their strolling and unsettled Life,
 as

as before hinted, put them all on the same Level, in a State of Equality and Independence; consequently [1] *they had no King*, as *Arrian*^e says of the *Sanni* or *Macrones*; and is equally true of the *Cherokees*: their Chief being, as the King of the *Mossynæi* seems to have been, occasionally chosen, and upon a Dislike again set aside; whom *A. Marcellinus*^h more properly styles *Judex* a Judge, and tells us that he was the Chief Warrior, he who was of the most approved Experience in War. [2] *They had all Things in common*: just as the *Cherokees* are said to cultivate their Lands by *common Labour*, and the *Mossynæi* to have had a general Magazine or Store-House of Corn, κοινὸν ὄν, for the publick Use. Some of them, I confess, carried this Principle a little too far, even to a Community of Wives; and then it followed, that all the Children were equally esteemed the Children of the Public. [3] They had no private Property; the *Scythian* had nothing of his own, but his Sword and his Cup or Platter, *Strabo* p. 300. and the chief Treasures of the *Cherokees* are their Arms and domestic Conveniencies. [4] *There was no Room for Avarice*; and the *Scythian* of all Men living was the least anxious about making a Purse,ⁱ or least tempted to embitter his Life, and disquiet himself in heaping Riches, for which he had no Use. [5] Free from such Cares he is gay and debonnaire; and view him

^g Ἐθνος ἀσπίλιον. Peripl. p. 11. So Mr. Grotius says of the North Americans, deinde quod ex iis plurimi sine communi Imperio vixerint, Cyclosum more, ut nunc quoque fit in Floridâ; cui consequens fuit, ut singulæ Familiæ propria sibi finxerint Vocabula. p. 11.

^h Servitus quid sit ignorabant, omnes generoso Sanguine procreati. Judicesque etiam nunc eligunt, diuturno bellandi usu spectatos. Lib. 31. cap. 2. He speaks of the *Alani*, who lived in Carts.

ⁱ See Note f.

alone in his Hutt, you will find him *talking to himself*, and *laughing and dancing*, Xenophon p. 393. or read his Character, given by other antient Authors, and He is the Man, who places his whole Happiness in *Sport and Merriment*; or, in the General's Words, who *looks upon the End of Life to be living happily*^k — These Manners, as they are opposite to the usual Practice of Mankind, so are they natural to a *Scythian*; and therefore I venture to appropriate them wholly to *Meshek's Sons*; deducing them from the first and most obvious Characteristic of his Family, from *their dwelling in Tents and sitting from Place to Place*.

This Clan of *Scythians*, though they agree in many Respects with their Brethren, the *wandering Scythians*, yet differ in others, and are easily distinguish'd. [6] They are all hasty and quick of Resentment, and brave in War; so that they are often quarelling with their Neighbours, and then again making Peace;^l it is no wonder therefore that *Wars are frequent among them*. But [7] the former are Men of the strictest Honour, and never commence Hostilities, till they have previously declared War, and appointed the Place, Day and Hour of Battle:^m and the *Cherokees*, when they are

^k Tibareni — quibus in risu lusuque summum Bonum est. *Pomponius M.* cited by Mr *Bochart* p. l. 3. c. 12. as is *Ephorus* to the same Purpose. They both relate this of the *Tibareni*; but the most learned Dr. *Hutchinson* justly suspects that they mistake them for the *Mossynæci*. *Dissert.* Cyro minori præfixa p. 16. as I suppose the Scholiast on *Apollonius* doth also in Note *m*.

^l Τοιῦτός δὲ καὶ ὁ ἄλλων Νομάδων βίος, ἀεὶ τοῖς πλησίον ἐπιπηγμένων, τότε αὖ ἀλλοτρίοις. *Strabo* L. II. p. 511.

^m Τίβαρηνοὶ, ἱθνος Σκυθίας, the Dwellers in Tents, δικαιοῦται λέγονται, καὶ ἄνευ ποτὶ μάχην πρὶν συνέλθεον, εἰ μὴ πρῶτον καταγγείλαι καὶ ἡμέραν καὶ τόπον καὶ ὥραν τῇ μάχης. *Schol. in Apollonius* R. l. 2. v. 1012.

injured, first send to demand Satisfaction. [8] *These Indians, says Mr. Ogletborpe, are not the most warlike; and it is true, that herein all the Sons of Mesbek were ever outdone by the Thracians the Sons of Tiras, who lived by the Sword.* [9] *They are more accusom'd to labour and live upon Corn; which is another remarkable Note of Difference between the Scythian, that dwelt in Tents, and the wandering Scythian, as Strabo and Arrian make it to be; ⁿ the former calling him a Husbandman, and the latter one that lived upon Corn, in direct opposition to the latter. But others of them were Graziers and Herdsmen, as the Beshires and Sami were at Pontus, and the Cowkeepers Gang are now among the Creeks; and they all fall under that Part of Mesbek's Family, who dwelt in Tents, however they may vary from each other in certain Particulars.*

Here, Sir, I stop; having now tired you, I suppose, with the unentertaining and obsolete Fashions of Antiquity, and a Heap of learned Quotations; which the Comparifon I undertook to draw between the *Cherokees* and the ancient Descendents of *Mesbek*, constrained me to set before you. It is now left to your and my Readers Judgment, whether a *Family-Likeness* be not discernible in both; i. e. whether what I have said makes it probable, according to the former Part of my Assertion, that

ⁿ Οἱ μὲν Νομάδες, οἱ δὲ καὶ Σκηνοίται καὶ Γεωργοί. Herodotus L. 4. & Strabo L. 11. p. 492. Arrian, as he is quoted by Eustathius in his Notes on Dionysius v. 669. says the Scythians, before they became *Nomades* Strollers, were ἀροπαργοὶ καὶ ἀροτῆρες, i. e. נושבי דורע Amos 9. 13. *Sowers of Seed*, led thereto perhaps from another sense of their Father's Name תרבה *traba*, a Hopper or *Seed-Basket*, which the Sower carries before him, when he sows the Corn. Hence they gave out that the *Plow* and the *Yoke* also dropped down from Heaven to them.

the Cherokee is a Descendent of Meshek. I own myself still indebted to you for something more; i. e. to make good the *latter Part*, and to prove *the Cherokee's Relation to the antient Britons*; but too much hath been already said, if I have miscarried in my first Attempt: nor is it of great Importance, if I have.

The Point I am most concern'd for is this, That no Conclusion may be hastily drawn in Prejudice to the Rule laid down, *for descrying and ascertaining the Manners of each Family*, from the ill Use I may be found to have made of it; being assured as I am, that a close Attention to the several *Senses* of the *Family-Name*, is the Rule, which Scripture gives us, for tracing out the *Manners* of that Family — The Rule, which Jacob observed, in foretelling to his Sons, *what should befall them in the last Days*, Gen. 49. 1. and which will enable the learned Enquirer — to give a more precise and accurate Account of the first Dispersion of Mankind, than hath hitherto been offered — to explain the several Customs and Manners of each People, and thereby — to account for sundry Peculiarities, seemingly absurd and extravagant, which have not yet been well accounted for — to range the several Branches of each Family, however diversified, under their proper Head; and, what I have principally in view, in doing this — *to do Honour to the Holy Scriptures*. Since if it be found, as I presume it may, that *Moses*, in recording the Names of the Patriarchs Gen. 10. has assign'd a *Name* to each, which is expressive and declaratory of the *Manners* of the Descendents, there will arise a Proof of the *Authenticity* of those sacred Oracles, which hath not yet been considered or evinced.

Thus I account to you, Sir, for my *Application* of this Rule in tracing out the *Origin* of the *Chero-*

kees, one of the *American Nations*; a Subject which the celebrated *Grotius* judg'd not unworthy of his Consideration, *nor unuseful to the then present and future Ages*; and which, if pursued by this or some other better Rule [as we may *now*° hope it will] may give us a more satisfactory History of these Nations, than we have hitherto received. But this may not be all. The 38th and 39th Chapters of *Ezekiel* contain a Prophecy, not yet fulfilled; and which may be brought to pass, in God's due time, by them. This I mention with the profoundest Reverence and Modesty. But, whereas the *northern Parts* v. 15. from which this Storm will arise, will suit the northern Parts of *America*, as well as of *Europe*; and *Gog of the Land of Magog*, i. e. *Tartary* [the *Mogul Tartars* being at this Day called *Magog* by the *Arabian Writers*] will mean those Sons of *Magog*, who out of *Tartary* passed into *America* through the Streights of *Anien*; and returning back into *Europe* the same Way, may one Day league themselves with their Brethren in *Europe* under the Banner of the *Turk*. — Whereas also the fix^d

o The London Chronicle of Aug. 28. informs us, "That a very curious Book has been lately publish'd in the German Language by an ingenious Author, whose Name is *Kraft*, "Concerning the principal Institutions Customs and Opinions of "the savage Nations.

p *Gog* or *Magog* the Prince of *Ras*, i. e. *Tiras* I suppose [his Children being called, I presume, the Children of *Rassés* Jud. 2. 23.] *Meshek*, *Tubal*, *Gomer* and *Togarmah*. These are the Families of the *northern Parts*. And though *Persia* [by which I understand not *Elam*, which is *Persia* strictly so called, but פרס מדי, ἡ Μεγαρομένη τῶν Ἰσραήλ, that Medley of People, which under the *Persian Kings* compos'd the District of *Pars*; just as in Scripture the Word ערביים the *Arabians* means the mix'd Families of *Ismael's* and *Keturah's* Sons] *Cush* and *Phut*, the wandering African be mention'd with these, yet I believe these last are the Inhabitants of *South America*; among some of whom, who perhaps are some of *Abraham's* Descendents by *Ismael* or *Keturah*, the Rite of Circumcision is still preserved.

Sons

Sons of *Japhet*, whom the Prophet mentions, were always Neighbours, and most probably will be found the Families, of which the *American* Nations of the *North* now consist. — Whereas *Gog* their Chief, and his Sons are the fierce and rebellious *Titans*, who of old obstinately withstood the Will of Heaven; and the *Americans* seem not much disposed to embrace the Gospel of Christ, notwithstanding the many Opportunities they have had of so doing near 200 Years. — Whereas, lastly, *Dominion* or Empire, which we can easily trace from its first Rise in the East, in it's Progress through *Asia* into *Europe*; and there never continuing in one Stay, but creeping forwards towards the North, will probably go on shifting its Place of Residence, till, having settled on every *European* Nation in it's turn, it will pass over into *America*, and there be finally concluded. — On these Premises, I trust, it will not appear *irreverent* or *immodest* in me, as it will also shew the *Use* of such Enquiries, and the *Interest* we have therein, to propose, and leave to your and my Reader's Consideration, the following Questions,

Whether the present Nations of North *America* may not in fact consist of those Families, which are expressly mentioned by *Ezekiel*? And,

Whether their Prince and Leader may not one Day unite and gather them together, to set at Defiance their present *European* Masters; to wrest the Dominion out of their Hands, and in their turn [for so the Prophet's Words v. 12. will mean] TO SPOIL THE SPOILERS AND TO PLUNDER THE PLUNDERERS.

I am,

Sir, with all due Respect, Your's, &c.

Page 15. line 2. insert the following Note. Συνηνὶ χειρῶμακ-
τρον ἱκετικῆς [viz. φορεῖ, or some such Word, understood]
Athenæus L. 9. ad finem. where he afterwards shews, that χει-
ρῶμακτρον means sometimes a Covering or Ornament of the Head.